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The Non-Subscribing Presbyterian

No. 347. AUGUST, 1935.

HONESTY. PURITY. UNSELFISHNESS.

"Love is the fulfilling of the Law."

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NOTES AND NEWS.

The King is head of the Church of Scotland and is represented at the General Assembly in Edinburgh by a High Commissioner, who this year is the Duke of Kent. A message from the King is always received at the opening of each Assembly. This year on May 21st, an unusual incident occurred on account of a wrong paper being handed to Dr. T. J. Cox, Clerk of the Assembly, who, glancing at it, saw that it was headed "George R.I." as in the case of a public letter, and at once the Clerk rising proceeded to read it, and he had got half-way through it before he realised that this was not intended for the Assembly, but was the King's private instructions to the Duke, and began—"Private instructions to our most dear and entirely beloved son." The Assembly was to be assured of the adherence of the King "to maintain Presbyterian Government in Scotland." The mischance was tactfully glossed over, and later in the day the correct message was given forth—"We rejoice in the place taken by the Church in the life of the nation, and in her earnest endeavour to bring about Christian unity and the advancement of the Kingdom of God throughout the world." Some may remember that at the initiation of the Remonstrant Synod of Ulster, the intention was indicated that its ministry should be interchangeable with that of the Church of Scotland as well as the Presbyterian Church of Ireland The Moderator who replied to the Duke of Kent's address, was Dr. Lang, brother to Dr. Lang, Archbishop of Canterbury, the ecclesiastical heads of the Churches of Scotland and England being brothers, and the Duke mentioned this in his opening remarks.

* * *

Principal Story has well observed: "The old order in the Scottish Church changed, giving place to the new, but between the two there was no absolute disruption. Out of the Romanist emerged the Reformed Ministry. As four hundred years before, the Celtic Church had been amalgamated with the Church of Rome, so now, though the passage was more rapid and stormy, the Romanist was in part absorbed into, in part superseded by the Reformed."

"The Presbyterian is the *via media* between the episcopal and the congregational systems; the former being based on the right of the clergy to appoint the clergy or—as expressed by the phrase—'appointment from above'; the latter on the right of every congregation to appoint its own minister, expressed as—'appointment from below.' The Reformers, founding their policy on precedents in the New Testament, united these two systems whereby congregations had the right to elect their minister, who after examination were ordained and admitted to their charges by the clergy. . . . . The first of the reformed clergy had been ordained as well as baptised under the Roman system. The validity of both ordinances was recognised and the great majority of the clergy must have survived the period of omission (of the laying on of hands), and been in a position to transmit what is termed the apostolic succession 'with the laying on of hands of the presbytery'."

SUBSIDY FUND.

The Treasurer begs to acknowledge with thanks the receipt of the following subscription :—

Warrenpoint Congregation (per Rev. J. McCleery) ... £0 11 0

Contributions should be addressed to the Manager, Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

REV. J. H. AND MRS. EWBANK.

A Farewell Meeting in honour of Rev. J. H. and Mrs. Ewbank was held in the School-room Mountpottinger, on June 26th. There were present a number of Ministerial and other friends in addition to a large representation of the Congregation. Apologies for non-attendance due to absence from home or other causes were received from the Moderator and Mrs. Agnew, Revs. J. Barron, S. P. Whitehouse, H. Rylett, J. McCleery (Newry), also Mrs. MaGuire, Mrs. Hadow, Mrs. and Miss Ashworth, Miss Armstrong, and the Misses Montgomery.

The chair was occupied by Mr. E. R. Jackson.

Speeches which one and all conveyed expressions of regret at the loss that was being sustained by our group of Churches through the departure of Mr. and Mrs. Ewbank and stressed the amount of work done in a quiet but efficient manner for both the Bangor Presbytery and the Non-Subscribing Church as a whole were delivered by Revs. R. Nicol Cross, M.A., J. Glynne Davies, J. Dare Davies, W. Eakin, E. Lockett, W. H. Townley Tilson, M.A., D. J. Williams, J. A. Kelly. Rev. J. J. Magill, B.A., was present but asked to be excused from speaking as he felt too keenly the departure of good friends.

Other speakers who reiterated the question of loss to the Congregation and the Women's League were Miss K. A. Forrest, Mr. H. Thomas, Mr. H. B. McCullough and the Chairman.

On behalf of the Congregation and a few friends Mr. Hugh McCullough handed to Mr. Ewbank a cheque for an appreciable amount as a token of gratitude to himself and Mrs. Ewbank for their work during the period of almost seven years residence in Belfast. Both the recipients returned thanks for the gift and said that they would always have recollections of a pleasing nature in connection with their work in Belfast and the many kindnesses that they had received.

So strong were some of the attachments that they would of a certainty pay a visit to Belfast in due course for the purpose of seeing their good friends.

A pleasing little ceremony was the presentation by Mrs. Ewbank of two book prizes which she had promised to the two Sunday Sunday Scholars who made the best combined attendance at Church and School. The worthy recipients were Masters Lewis and Willie Watters.

Tea was served by the local branch of the Women's League and there followed a short programme of music, etc., to which the contributors were Masters R. Benson and L. Watters (Pianoforte Solos), Mrs. J. Allen and Mr. Lewis Watters (Songs) and Miss B. Moore (Elocutionist).

BALLEE.

Ballee lies between Downpatrick and Ardglass. The district is associated with St. Patrick, who is said to have spent the last years of his life and to have died at Saul. The Meeting-house is one of the old-fashioned Presbyterian T shaped type. There is an extensive property connected with it, walled-in like a compound. Approaching from the front, the Manse lies to the left, then there is a school and a post-office within the grounds. A large green surrounds the Meeting-house, and behind the green is a playing-field for the children. Then to the right there is a cemetery. The view all round extends for miles, and the scenery is very beautiful. A quaint old-world place, it is pervaded with an atmosphere of peace!

Ballycarry—Mr. Alex. McKee has been appointed Secretary, and Mr. John Robinson has been appointed Treasurer of the Congregation. On making the above announcement on a recent Sunday morning, the minister said—"We all most deeply regret losing the valuable services of Mr. Alex. Ellis who owing to advanced years and failing health, now feels it desireable to retire from the office of Secretary-Treasurer to this old Congregation after more than thirty years of faithful service.

Mountpottinger—On Wednesday, July 10th, Rev. J. J. Magill, B.A., conducted the Marriage Service which united Miss Rhona Martin and Mr. George Miller. The bride is a member of a family which has had an honourable record with the Congregation for a number of years past, was for some time a Scholar in the Sunday School, afterwards becoming a Church member. Unfortunately we shall no longer be in a position to claim her as such since her marriage will entail residence at Romford, Essex, where the bridegroom holds an important position with a large manufacturing concern. We wish her every happiness in her new surroundings.

WHAT IS THE SUNDAY SCHOOL?

PERCY H. HESFORD, DUNMURRY.

Another year's Sunday School Conference has directed our thoughts to the question of the religious education of children, and doubtless the minds of many of our teachers have been stimulated by the ideas expressed by the speakers. But if the purpose and result of the Conference has been merely to give temporary heart to those who sacrifice time, thought and energy to this business of teaching the elements of religion to children, one would be quite justified in asserting that the cause of religious education is being allowed to languish yet another twelve months in the midst of an increasingly secular-minded world. Considering the fact that our Sunday Schools as they are at the moment, are practically the only means of imparting even a modicum of religious training to the rising generation, we cannot view with unconcern the generally haphazard and indifferent methods adopted in the average Sunday School. Rather let us realise, with the passing of yet another Conference, that urgency must be the keynote on which to sound our lively determination to examine and weigh up the whole question of religious education—carefully, faithfully and advisedly.

To the writer, it is questionable whether the Conference address gave us any firm foundation on which to build a more satisfactory and effective philosophy of religious teaching. Certainly we were led to realise the advantages of modernised methods of secular education over our antiquated Sunday School methods both with regard to brighter buildings and with trained teachers: and we felt, too, that the right note had been struck when we were told that the true function of the Sunday School was to provide a spiritual basis to life. We know of course that this latter principle is the very *raison d'être* of all Sunday Schools, the Alpha and Omega of all religious teaching. It has been and always will be, so long as they endure, the justification for the very existence of Sunday Schools, and it needs to be emphasised on every possible occasion and in every possible way that *the purpose of religious teaching of any kind is to impart and sub equently develop the idea of the spiritual life.* But it was left to a following speaker to affirm the necessary corollary to this principle: that the formation of *character* in the widest sense of the word should be the aim of our utmost endeavour; character which is developed, not chiefly through the agency of environment or through particular methods of teaching, but through the subtle and far-reaching personal influence of the good man and the good woman.

* * *

Regarding the necessity of religious teaching. It cannot but be admitted that, getting down to the root cause of the various evils with which the world is saturated, we see it to be due to the widespread Godlessness of individuals and nations. As I have elsewhere remarked, we Christians believe that such Godlessness needs to be combated by the spirit of Him whose light shone from the hills of Galilee, and this can only be done by the spread of the highest expression of religion yet revealed to mankind through the life of this Jesus of Nazareth. But immediately we are faced with a formidable fact: religion is not an innate quality in the human personality, it is not a matter purely of instinct as are the physical aspects of our being. Religion needs to be taught.

Childhood, we acknowledge, is the seed-time for ideas and habits. There can be no harvest without previous sowing—and only that kind of plant will grow up of which the seeds have been sown. Now this is clear; and yet not so clear are the ways in which we try to meet the obvious. It has been well said that "the world would be saved if we devoted ourselves to the children," for they will not always be children; they are the parents and leaders of to-morrow. Why, then, do we not take our teaching of religion more seriously? Why, then, do we not give to the teaching of religion, the religion of Jesus, the initiative, perseverance and enthusiasm that we give to far less important matters that touch our lives?

It is high time that Churches, and particularly our own Churches with their glorious heritage of freedom and liberty of thought unshackled by tradition and out-worn beliefs, took determined steps to remedy such an outstanding omission in the cultivation of spiritual-mindedness. Consider:—"the child is father to the man"; "the way the twig's inclined, the tree will grow"; "train up a child in the way he should go, and when he is old he will not depart from it." Do we not recognise the truths therein? And yet but one Church really works out its destiny on these premises and with a success, for her own ends, of which we are fully aware. Let there be no misapprehension. It should not be our selfish aim to mould the minds of our children, as Bernard Shaw somewhere remarks, "accord-

ing to some fanciful shape of our own"; nor to dominate their growing minds to a degree illustrated by the above reference; nor yet to kill all tendencies towards liberty of mind and spiritual gropings; but to guide them in the loving principles of the Master. Here is no narrow outlook, no intolerance of other's spiritual claims, no bigotry of doctrine, but a simple faith in God and in the ideal that righteousness will finally triumph over wrong. For let us be sure of this, that if we do not influence the souls of our children, the World, the Flesh and the Devil most certainly will.

* * *

With these introductory expressions, it is not the intention of the writer to submit a detailed, comprehensive, cut and dried system of religious training. That is the task of more heads than one; but we do need to realise the exrteme necessity for such a really well-organised scheme to be launched as soon as possible. Much has already been accomplished in English Sunday Schools by the graded system; several of our English Churches, too, have successfully experimented with schools and services run by the children for the children, and with a minimum of adult supervision. I do not intend to discuss their advantages over the less imaginative methods of the average schools, but yet reflect, in passing, how desirable it is to make the results of these successful experiments known to all our Churches. Rather is it my design to offer a few suggestions along rather unorthodox lines, more or less parallel with modern ideas of religious educative methods but almost certainly diverging from the old-time Sunday School psychology.

TO BE CONTINUED.

THE DIVINE WISDOM.

I form the light, and create the darkness; I make peace and create evil, I the Lord do all these things.—Isa. xlv. 7.

Hence, brother, when you long for the picturesqueness of medieval city and country, and for its keen freshness of life, or for its simple, pure Faith, don't forget the stinking keep under every turreted castle, and the milk white damozels calmly watching their serving maid whipped to death, and the torture-chamber, and the Black Death, and the smell of roast heretic.—Dr. Frank Crane.

REVIEWS.

Christianity a New Religion! The Essex Hall Lecture delivered by Dr. Percy Dearmer, M.A., Canon of Westminster in Liverpool. Now on sale (1/-).

"Christianity as a New Religion" may very well seem a strange title to most of the members of our Non-Subscribing Churches; and still more remarkable when we learned from the Canon's treatment of his subject that this "new religion" was none other than the Religion of Jesus.

"As presented to the world, Christianity has always included much that is foreign to Christ." This is a fact long appreciated by Non-Subscribers, but it is refreshing and hopeful to find a good "Churchman" giving voice to it, and he did it thoroughly. "I would remind you," he said, "that false exegesis misinterpreted much of the teaching [of Jesus], that the Parables, for instance, were completely perverted by foolish allegorising until about half a century ago. Interest in the very thing He came to proclaim, the Kingdom of Heaven, is so modern as to be a Twentieth Century—we might almost say, a post-war characteristic . . . . The message of Christ unperverted is a new religion."

It is no new religion to the readers of this Magazine, or their fathers. But they should ever keep it new. As you read this lecture, perhaps still more evident if you were present at its delivery, you become aware that Dr. Dearmer felt a new joy when he made the discovery. Would that more of us, reared in this Faith, felt the same enthusiastic joy. The "Good News" of the Fatherhood of God and the Brotherhood of Man was the gospel of the Master. It has always been put in the forefront of our religion, and yet, somehow, one feels that the enthusiasm shown by the Canon of Westminster at the "discovery" may prove a necessary reminder to many of us who seem to have lost touch with its radiance.

We predict a large sale for this Lecture, which will have a wide appeal.

P. GODDING.

DEATH.

McCULLOUGH — At Ballyhemlin townland, on Saturday, June 9th, 1935, Mary, the beloved wife of James McCullough, aged 84 years.

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

OBITUARIES.

THE LATE LADY PIRRIE.

On June 22nd the remains of Lady Pirrie were laid to rest in Belfast City Cemetery beside those of her husband, the late Lord Pirrie, in the presence of representatives of the Northern Government, the City of Belfast, the Royal Victoria Hospital, the Royal Academical Institution, Queen's Island, and other public bodies, as well as of some poor folk who had come to do reverence to one of the best friends of suffering humanity.

She had her residence in London, and passed away peacefully at 1 Carlos Place, W., but she loved Belfast and often visited it. Here were her life-long interests. Lord Pirrie as head of Harland & Wolff, Ltd., one of the largest shipbuilding concerns in the world, had largely contributed to the prosperity of the city, by giving employment to thousands of skilled workmen, thus providing them with the means of honest livelihood and enabling them to make homes and bring up families.

In the course of an impressive Memorial Service held at the First Presbyterian Church, of which, as of All Souls, Lady Pirrie was a member, and at which the near relatives attended, the Rev. R. Nicol Cross referred to the great loss the Non-Subscribing Presbyterian Church of Ireland had sustained in her passing, and spoke as follows :

In all his enterprises Lord Pirrie was encouraged and sustained by a noble wife who was a help-meet in every sense of the word. They identified the fortunes of this city with their own, and felt an urgent responsibility for its welfare and progress as a centre of cultural and communal as well as industrial life. Both State and city recognised how much they owed them, when Wm. James Pirrie was made Baron and Viscount of Ormiston and they were called to the office of Lord Mayor and Lady Mayoress of Belfast. That was only one indication of Lady Pirrie's fine public spirit, which was to find its most illustrious exercise in connection with an institution which is the pride of all citizens, the Royal Victoria Hospital.

She took upon herself and accomplished successfully the onerous task of raising the great sum of £111,000 necessary to build it and launch it on its splendid humanitarian mission for the sick and the suffering. Not only so, she further gathered £100,000 for its endowment. The name of Pirrie is perpetuated in the Royal Victoria on the two wards for which she also raised the necessary endowment and by the marble bust which adorns the main corridor. None can measure nor can time itself limit the beneficient influence of her devotion to this magnificent enterprise which maintains from year to year, by day and by night, that warfare from which there is no discharge against the physical diseases and disabilities to which human flesh is heir. Thousands owe their life to its healing ministry.

But her interests were not confined to the Hospital, neither to the Shipbuilding Yard, of which she was naturally proud and of which she was made President when Lord Pirrie died. She was a member of the Senate of Queen's University and President of the Royal Academical Institution, of which her father, Mr. John Carlisle, M.A., had been English Master.

As a token of the high regard in which she was held for her own and her work's sake in the city of her birth, she received the Freedom of the City in 1904 and was created a Justice of the Peace in 1920, the first woman to be accorded these honours, and in 1927 she was elected an honorary life-member of the Belfast Chamber of Commerce.

In the War she formed a private household work guild, which distributed thousands of articles for hospitals, the Navy and the Queen Mary Guild, a work which was continued afterwards in peace time.

All this constitutes a noble record of Christian spirit and public beneficence which will not be forgotten. Her career illustrates how citizenship can be made a great thing and be adorned by wealth and position when these are consecrated by high ideal and the authentic religion of love and service.

And through all these activities she moved a serene and gracious figure, diffusing among her friends the radiance and charm of her personality, the glow of her large heart, the liberalising influence of large ideas and big concerns, the mellow wisdom of native intelligence and wide experience, and cherishing inwardly that simple but profound religious faith which lives in deeds not words, in character rather than in creed, in doing more than in dogma, the faith of which she was never ashamed, inherited by family tradition from her grandfather, the Rev. Dr. Henry Montgomery, greatest among those leaders of a hundred years ago who, faithful to God's word in Holy Scripture, reason and conscience, founded the Remonstrant Synod of Ulster. When the world demands the credentials of that faith it is to such as she we point, and many like her whose names are

inscribed in shining letters on the roll of British philanthropy, public service and humanitarianism.

Now her race is run, her work is done; no more shall we catch the accent of that vivid eager spirit, feel the touch of the tender hand, see the smile on that face serenely beautiful. But these will live in the memory of those who knew her, as a spiritual benediction that does not die with the mortality of the flesh. Her's is the immortality of goodness.

She is gone
To join the choir invisible
Of those immortal dead who live again
In lives made better by their presence,
In pulses stirred to generosity
In deeds of daring rectitude, in scorn
For miserable aims that end with self.

Mrs. McCullough, Ballyhemlin.

Mrs. McCullough was a life-long member of Ballyhemlin Meeting-House, born and brought up in the congregation, a loyal and devoted Remonstrant Presbyterian, her life was bound up with the welfare and progress of her Church. In days when there were boats plying regularly between Belfast and Whitehaven, for some years she and her husband lived in Cumberland, as many of the Ballyhemlin members have done, but their hearts were always in the old country. Mrs. McCullough could tell of days when the Meeting-House had not an empty seat in it; and she remembered some very fine people connected with it, who were influential in the district.

Until about four years ago paralysis suddenly seized her, she was skilful in embroidery, and often had young people and neighbours working with her. She was one who had a unique place of her own in the life and well-being of Ballyhemlin congregation, and there is genuine heartfelt sorrow at her passing, mingled with thankfulness that she had been released from long bodily suffering. Her husband is an elder of the congregation, and much sympathy is felt with him in his bereavement.

The Late Dr. Grierson.

The passing of Dr. Grierson, late Bishop of Down and Connor and Dromore, has no doubt occasioned regret among those who, from time to time, were brought into contact with him and experienced his geniality and courtesy. As Dean, and then as Bishop, Dr. Grierson fulfilled a great work in Belfast, and his influence had much to do with the beautifying of the Cathedral and the rapid work of Church extension which the needs of the increasing population demanded.

Mrs. James McKeown.

The Angel of Death has again visited this devoted family. Within four weeks of the passing of Mr. James McKeown his widow has been called away. The congregation thus has suffered a double loss, for both were zealous supporters of their church. Of such kindly disposition, with ever a thought for others, she is one of those dear souls who will live in the memories of all who knew her as a cheer and comfort. To the bereaved sons and daughters deepest sympathy has been extended.

"STANDARDS LEAGUE."

The following is from a letter in *Belfast Telegraph* of June 12th:—

The "views" published by the League included:

"There is no clear Trinitarian conception in the New Testament."

"We are not, as Christians, committed to an infallibility of either Christ or the Bible."

"Christ's opinions are not final for us on angels, demons, etc., on these points better views have been formed by scientific investigation."

"Man has advanced far since the days of Christ."

"An Omnipotent and Omniscient Christ makes Gethsemane and Calvary play-acting."

"Imputation is almost an exact parallel to the Roman Catholic doctrine of Transubstantiation. Each of these two branches of Christendom positioning the same irrationality at the very centre of its system of salvation."

Has Professor Davey yielded on these and a multitude of other utterances published by the League, against which it refuses "to recede one iota."

[We insert the extract just as it appears, without comment. "Imputation" is a new sacramental term to us—ED.]

The blood spilt on the European continent in the last 300 years is out of all proportion to the results gained by each nation. At the end of it all, France remains France, Germany remains Germany, Poland remains Poland, and Italy remains Italy.—Herr Hitler.

REPORTS.

Ballee—A largely attended anniversary service, promoted by Ballyclander L.O.L. 1563, was conducted by Rev. J. Shaw Brown, of Clough, in Ballee Meeting-house on Sunday afternoon, June 22nd. Mr. Robert M'Cullen, C.E., was at the organ, and the music was inspiriting. Rev. J. Shaw Brown, taking the text, 1 Peter ii., 17, 'Fear God, honour the king,' said, speaking of the British monarchy, that the hereditary principle focussed the nation and the Empire in a family. It provided loyalty with a permanent anchor, and patriotism with a constant objective. Political parties might come and go, but the King lived for ever. The throne was never empty. The president of a republic stood in quite a different relation to the people. He was a man of the hour, the head of a political party for the time being in power. The King belonged not to a party but to the whole nation. The hereditary principle lifted the very highest office in the State out of the arena of competition and ambition, and in no small measure accounted for the steadiness and solidity of the Empire in these days of revolutionary change. Next, its representative character. It was highly significant that monarchy should have recognised the modern principle of the rights of women. The reigns of Queen Elizabeth and of Queen Victoria were evidence of the fact. We now spoke of the Elizabethan and the Victorian as remarkable epochs in our history. The King was purposely excluded from an active share in legislation. Why? Because he was the representative of an area wider than politics or science or art or work, but which included them all When we sang 'God Save the King' we were not thinking merely of the individual who occupied the throne for the time being, but of the far-flung British Commonwealth of which he was the ideal representative. In the 37th article of the Church of England it was clearly stated that 'the King's Majesty hath the chief power in the realm, whether ecclesiastical or civil.' The King did not owe his authority to any Church. He occupied the throne as the defender of the people's rights, civil and ecclesiastical. Every Orangeman at his initiation was counselled to 'abstain from all uncharitable words, actions, or sentiments towards his Roman Catholic brethren.' That was good Protestant counsel. Roman Catholics were free to exercise the right granted to all free and loyal subjects. Under the Act of the Royal Supremacy there must be no ecclesiastical interference with the individual's right to worship where and how he pleased. There was no kingdom where greater religious freedom existed than under the British monarchy. There was a more important question than whether a man belonged to this or that Church or held this or that theological opinion. It was not an ecclesiastical question as to Episcopacy or Presbyterianism or Congregationalism. These were academic matters on which we were free to differ. That was the liberty we enjoyed as British subjects under the royal supremacy of the King. With a great price had this freedom been bought. 'Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. Fear God; honour the king.'

Comber—The annual Floral Services in connection with the Sunday School of the above church were held on June 23rd. The church was beautifully decorated by the teachers and friends. In the morning the children walked down the aisle and gave their bunches of flowers to the minister, the Rev. J. Glynne Davies, who placed them on the table in front of the pulpit. The flowers were afterwards sent to the Ards District Hospital. The children sang an anthem, hymns and a chorus, "The Golden Shore," the solo being taken by Miss Betty Dempster, while Master Tom Davidson sang a solo, "Wood and Dell." The children had been well trained. Miss Rachel Todd presided at the organ. The Rev. Glynne Davies took for his theme in the morning "The language of flowers." Mr. Davies also made a striking reference to the death of Lady Pirrie. He spoke of her great work for humanity in the planning of the Royal Victoria Hospital, which Lady Pirrie had carried through. Lady Pirrie used to sing in the choir and her husband, Lord Pirrie, and his sister, the late Mrs. Thomas Andrews, of Ardara, both had been teachers in the Sunday school. Lady Pirrie was one of the greatest ladies of Ulster, because she devoted her life to the service of others. In the evening the Rev. J. Dare Davies, of Moneyrea, conducted the service. Both services were very well attended. The collections were in aid of the Sunday school, and the scholars acted as collectors.

First Church Belfast—PRESENTATION TO MISS NAN NEWMAN—The Sunday School excursion took place in ideal weather to Carnlough on June 22nd, the arrangements

again being made by Mr. Andrew McNeill. The occasion was rendered memorable by a moving little ceremony at which Mr. McCrum, School Superintendent, on behalf of teachers and scholars, presented a beautiful Tea Service to Miss Nan Newman in view of her approaching marriage. He paid an eloquent tribute, cordially endorsed by the minister, to the services she had rendered abundantly and with such brightness of spirit to the children in school and its institutions, rightly calling her "one of the best workers we have had." Nan has won an abiding place in the affection of all associated with her in school or choir, and she takes with her to her future home in London many prayers and good wishes for ever growing happiness from the friends at Rosemary Street, and not least the children.

Ulster District Women's League—The Quarterly Meeting was held on June 20th, at Rademon. There was a large gathering of members from the various branches conveyed in two large buses and several private cars, all of whom enjoyed the two hours motor ride through the beautiful County Down seen at its best. The service in the church commenced at 3-15 p.m. and was conducted by Mrs. Ewbank of Mountpottinger, who preached a long to be remembered sermon on "Friendships." This will probably be the last time that League Members will have the pleasure and benefit of hearing Mrs. Ewbank before she leaves this country with her husband, who is about to take up duty at Oldham, Lancashire. Tea was served in the schoolroom and also in the school garden, after which the report of the Delegate to the General Assembly at Liverpool was read by Mrs Glynne Davies in the absence of Miss Hind. Reference was made to the death of Miss Booke Hereford, founder of the Women's League and also of the Viscountess Pirrie, another remarkable and outstanding Unitarian woman who had early family connections with Rademon Church, the members standing for a few moments as a token of respect and sympathy. It is only fitting that reference should here be made to the passing of another, well known in Belfast Musical Circles, namely Mrs. Harper, M.B.E., who before her marriage was a member of the Holywood congregation and a very active member of the choir. The meeting was afterwards addressed by Mrs. Price-Jones of Crumlin. Blackburn in Lancashire where Mr. and Mrs. Price-Jones are going to take up duty, will probably become enthused with League Work under her inspiring influence. Mrs. Ewbank also addressed the meeting on "The forming of a League Branch." The District League keenly appreciates the loss of these two members both such able preachers, and speakers of wide experience; what is Ulster's loss is Lancashire's gain! Mrs Whitehouse is still another member whom we regret to be losing for some time at least, and if we cannot hear the spoken word, we hope at times, to hear from her, some of the things which will be of interest and benefit to us, of what she finds in that part of America where she and her husband the Rev. S. Whitehouse, are about to reside. A.R.

First Presbyterian Church, Belfast—At the Memorial Service of the late Lady Pirrie on June 23rd, an appropriate address was given by the Rev. R. Nicol Cross, M.A. Many friends and relatives attended, among whom were Miss Carlisle, sister of Lady Pirrie, and a brother, and two members of the Andrews family of Comber. Those attending have expressed their appreciation of the beautiful service, which included an anthem from Gaul's "Holy City"—Miss Victoria Gordon singing "O Rest in the Lord." The service closed with Lady Pirrie's favourite hymn, "Abide with me."

Crumlin—The Minister's Farewell Service was attended on 30th June by about seventy people, many of whom were members of other churches in the district, and all of whom made his last service a friendly if sad occasion. Various marks of appreciation had previously been shown to Mr. and Mrs. Price-Jones at a number of quite unexpected social gatherings. The British Legion men and women; the Girl Guides, Rangers and Wolf Cubs; Rathmore (Antrim) Young Farmers' Club; some members of the congregation, and the Scouters' Luncheon Club in Belfast, all made appropriate and beautiful gifts to their departing friends.

Cork—Just two weeks after the Cork congregation had joined the Non-Subscribing Church they were delighted to receive a visit from the Moderator and to hear from him a short but appropriate address of encouragement. Dr. Agnew said that they should not feel that they were an isolated congregation coming into the Church perhaps for strength. He did hope that they might receive such help as could be given them, but he wished them to know that they were coming in to give as well as to receive. Their joining of the Church would facilitate that simplifica-

tion of its organisation which would be the first step to strength in its battles in the future. Moreover, instead of thinking themselves as a band of almost exiles, they should regard themselves as a people holding with pride an outpost that must be held, and the fewer their numbers the greater their pride should be that they held it well. He was glad to see their dignified and homely Meeting House so well kept. There was nothing of the atmosphere of despair about it. It spoke the spirit of a people carrying on as a living congregation, and so it should be. At the same time their position as an outpost carried resposibilities. It required of them if possible a greater faithfulness and the necessity even for their own sakes of a hearty welcome to the visitor who might come among them feeling himself also somewhat lonely. Dr. Agnew said he knew they realised these things, and if they kept them always in mind the Non-Subscribing Church would be proud, as indeed they were now, of their Congregation in the heart of the third City in Ireland. Members of the Congregation expressed their pleasure at having Dr. and Mrs. Agnew with them and their appreciation of the effort they had made to be with them that Sunday.

York Street, Belfast—During the past few months there has been little to record which might interest our friends, but quiet progress still goes on. The annual meeting was noteworthy for the fact that it was announced that the Church was at last out of debt after eleven years of careful financial management by which the original debt was wiped out slowly while the rebuilding of the church was carried on. It was felt that this would be a suitable occasion to recognise the services of Mr. John Chambers, who had for twenty years managed the finances of the congregation, and who had even this year, when ordered to do no work, prepared the balance sheet in his usual accurate and painstaking way. The Minister announced that a wireless set had been already conveyed to Mr. Chambers, who was delighted with it, particularly as he was confined to bed. Mr. Hart was also given a small token of esteem for his work as Secretary, to which he gives himself wholeheartedly. Great interest was shown by the younger members in the financial statement, particularly in the usual small items of expenditure, and this was welcomed by those who have long done more than their share, as an indication that this interest would show itself in increased efforts on the part of the young people to maintain our income, particularly in the early part of the year and in the summer months. Certainly we are delighted to be able to report that there has been a splendid response to the Minister's appeal to help the Church to go through the year without getting behind, and if possible to carry through without any special appeal whatever. In the month of July we still have a small balance in hand for the first time in the history of the Church. This is partly due to a considerable increase in attendance and an influx of new members, so that the gallery, which is usually closed at the end of April, was still filled at the end of June, with many of our people away at week-ends. Should this be maintained we are confident of record congregations in winter. The increase was well shown at Spring Communion when the attendance even exceeded that in November last. which we had expected to be a record. The congregation were pleased at the resolution of congratulation passed by the Presbytery of Antrim on the happy state of affairs and particularly to their kind reference to the work of Mr. Chambers. A special service was held on the evening of June 23rd, when a handsome preaching gown was presented to Dr. Agnew on the occasion of his election as Moderator of the Church. Rev. W. H. Townley Tilson conducted the service, and the gown was given to Dr. Agnew by Mrs. Watson and Mrs. Cook, two of the original congregation which had welcomed him to York Street. Our usual service in the Ulster Hall has been fixed for the 6th October. We have tried as far as possible to avoid clashing with Harvest services and hope that our country friends will note the date and give us their assistance. The success of the service means a great deal to us and is an inspiration to all who take part. The Ulster Hall has always been crowded out, but the maintenance of that record causes us much anxiety, which is greatly lessened by the knowledge that old friends will be with us. York Street will be open all day and the ladies of the congregation will entertain our visitors as usual and will greatly appreciate a note in advance where large parties intend arriving before or after the service.

Mountpottinger.—The Annual Floral Services were held on Sunday, June 9th, being conducted in the morning by Rev. W. Eakin and in the afternoon and evening by Mrs. J. H. Ewbank. Notwithstanding the weather, which had been so unlike what is expected of June, there was a good display of blooms,

which had been tastefully arranged by members of the Women's League and others. Master Gerald M'Cullough was the soloist at the afternoon and evening services, whilst the scholars, who had been trained by Mr. L. Watters, sang a hymn in quite pleasing style. The combined Sunday School and Choir Excursion took place on Saturday, June 15th, the destination being Carnlough. On both the outward and homeward trips there was an absence of rain, so that the scenery on the Coast Road was seen to advantage. A sharp shower greeted the party's arrival at "Drumalla" (the Girls' Clubs Holiday Home), which was our headquarters for the afternoon, but by time tea had been served the sun was shining and an adjournment was made to the shore, where games were played and races run for prizes provided by certain kind friends in the congregation. These races were somewhat different from others, because all participating appeared to win prizes. How such was accomplished might be explained by Mr. L. Watters, who took charge of this part of the proceedings. E. R. J.

Women's League.—The Session 1934-1935 of the Banbridge Branch of the Women's League closed with an entertainment, to which, with the kind thought of the President, Mrs. Godding, about 30 members of the Church were specially invited. A lovely tea having been served, the meeting was formally opened and minutes were read, after which a very enjoyable programme was gone through. Those taking part were—Mrs. Stevenson (our organist), song; Miss Elsie Martin and Miss Greta Stevenson, pianoforte duet; Miss Dorothy Godding, recitation; Miss Ella Godding, pianoforte solo; the Misses Peggy and Doreen Radcliffe, recitation; Miss Evelyn Godding, song. All received hearty applause and responded with encores. This brought a pleasant evening to an end, and the meeting closed with prayer and benediction.

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